

VISITATION  
OF  
LOVE  
AND GENTLE  
GREETING  
OF THE  
TURK  
AND

Tender trial of his thoughts  
God, and proof of the hearts of his Court, and the  
rings of the people round about him, in his  
Dominion, and the inhabitants of the East, and the  
bordering seas, in their  
Religious story.

And is a Warning to all men that  
are in the corrupted ways of sin and iniquity, to  
repent and turn to the living God, who dwelleth  
in the light, before the day of his wrath  
come, and destroy the evil doers of the world.

To which is annexed a Book, entitled,

*Immanuel, the Salvation of Israel.*

Written in the old language of God, by a servant of the Lord, who  
was called a Prophet in England, and was named in the  
New Testament.

1710. 2. 29. (30)



**T**hen arose up certain of the Elders of the Land, and spake to all the Assembly of the people, saying, Micah the Morashite prophesied in the days of Hezekiah king of Judah, & spake to all the people of Judah, saying, Thus saith the Lord of Hosts, Zion shall be ploughed like a field, and Jerusalem shall become heapes, and the Mountain of the House as the high places of the Forrest; Did Hezekiah the King of Judah, and all Judah, put him at all to death? Did he not feare the Lord, and the Lord repented him of the evil which he had pronounced against them? Thus might we procure great evil against our souls.

This is recorded in the Booke of the Prophetic of JEREMIAH, chap. 26.

**A**

# A Visitation, Tryal, and Warning to repent.



*Am the Light of the World*, saith the Prophet whom God hath raised up like unto *Moses*, of whom God spake unto *Moses*, saying, *I will raise them up a Prophet from among their brethren, like unto thee, and I will put my words in his mouth, and he shall speak unto them all which I shall command him; and it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my Name, I will require it of him.* He is the true light of the world, the true Prophet, which cometh in the Name of the most high God, that sent him a light into the world, to give light unto all Nations, that all Nations through him who is the light of the World, may come to believe and know the Almighty power of the Lord God, who is working a Work in our dayes, at which the eares of many shall tingle: And in this his mighty and terrible day, which is at hand, he is bringing to pass, to make many tongues, and languages, and peoples, and the people of many Nations, of one heart, and of one minde and soul, and to set up his Standard in *Zion*, and his Salvation in *Jerusalem*: And such their Authority and Dominion will be established, who seeks in the spirit of pure love and meeknesse, to see his Scepter of Righteousnes lifted over all the Heads of the ungodly, who are out of the fear of the eternal dreadful God of life and everlasting power, working their own Works, and establishing their own Wills.

And with this voice do I cry unto thee O *TURK*, who art set over many Regions, that over many more thou mayest reign, until all the earth be subdued for thee, for evermore to stand under thy Authority, the Dominion of the Seed to be over the whole Earth, being sent of the Almighty God unto thee, and unto thy whole Nation, with the Message of everlasting Peace in my mouth, which if ye receive, the Lord my God will be your rewarder in righteousness, and behold, thy honour shall be made greater,

greater, and thy borders enlarged, and great prosperity shall compass the dwelling of the desolate, the fatherless and the widows and not one begging bread shall be in thy Dominion from the one end thereof unto the other; but all shall see the plentiful day of God, and the seed of the next generation shall blesse the remembrance of thee, and their posterity for ever, even from one generation to another, shall declare thy memorial, which shall never be blotted out.

But if otherwise thou resist, and incline not thine ear unto counsel, but resist the Message of the Lord God of eternal life, and infinite power, behold I return, if unto the Tombs of my Fathers with my peace with me, which God hath given me, and no man can take from me, and the hand of the dreadful Lord God of Hosts will follow me, which Nations shall taste of, in sore displeasure, that resist my Testimony of this Prophet whom I declare is the light of the World.

Whom I declare, that him who is the light of the World, all Nations may come to know, that all Nations may worship but one God, and have but one King and chief Authority to rule and reign over them, and that by him who is the light of the World, you may be taught all things, as from the mouth of the Lord daylie, that no strength may exceed your power, as ye shall know the hand of the Lord to be with you, and no Wisdom like unto your understanding, as you take counsel of the Lord, and not of man, by which you shall see the utter overthrow and confusion, yea the everlasting desolation of all that shall conspire against you, and the whole strength and wisdom of man to be but as dust, and as a thing lighter then vanity in the air, that shall embody themselves as Hosts, striving to work your overthrow.

And this in the remembrance of Gods Decree of loving kindness to the least in your Nation, is tendred to try your willingnesse to be everlastingly established.

Behold, behold I cry, The Propket of the Lord, the light of the World draweth nigh your Gates, and knocketh at the door of your hearts, Oh Turk! thou the greatest in strength (of the arm of flesh) and mightiest in power in that which as grasse is subject to wither, beyond many peoples, yea, even all the Nations of the Earth.

Thou



Thou oughtest to know this one thing chiefly, That the dreadful Almighty God is King of the whole Earth, and Lord of the Heavens also, with whom all Nations are but as the dust of the ballance, and drop of a Bucket, who measureth the Heavens as with a span, and holdeth the earth and the seas in the hollow of his hand; he is infinite in his Decrees, and his wayes past finding out; he hath overturned many Princes by his power, and overthrown Kings by his might, and made many Nations heaps of desolation, and laid the pleasant places waste; forasmuch as the Lord of Hosts is jealous of his glory, which many have turned into contempt, even as the proud and lofty in heart have said, Is there a God over us, that we should fear to execute our Wills upon any? And so have turned equity backward, and have not had regard unto the commandments of God, and have frustrated his Law, and cast his holy precepts behind their backs; and have devoured the man of low degree, and oppressed the fatherless and the widow, and have not had regard to the stranger which hath visited them in loving kindness, but rather, have sought to swallow up the innocent in his simplicity, with their horrid abominable cruelty.

And in this the glory of the Lord hath been defaced, and is defaced by all that walk in the crookedness of the imaginations of their own hearts, strengthening themselves in their own ways, making Fences for their safeguard in iniquity, and Bulwarks for their strength in unrighteousness, and yet calls upon the Name of the Lord, as if God had regard unto the cries of the wicked, who will punish the sinner in Zion, and reward the evil-worker in Jerusalem.

And therefore all Nations ought to be awakened, lest the sons of men are cut off in the corruption of their Ways. And thou above all Princes and Kings, as the greatest in all parts of the Earth, oughtest to shine forth as the brightness of the South at noon-day, and as the chiefest of all Nations in example of righteousness, and purity of heart, which will crown thee with everlasting honour, far exceeding the honors of the Kingdoms of men, and cause thy Name never to be forgotten from generation to generation, for ever; to be remembered after thee by all the Lords people, and servants of the living God; that thy  
sound

sound also may strike a dread through all the dead Worshippers of Images in all quarters of the whole World; and then it will come to pass, that many will stand amazed at the excellency of thy beauty and renown, and those that hate thee shall be tormented because of thee, and gnash their teeth at thy prosperity, and lye down in restless pangs of perplexity.

And therefore for the glory of the Almighty God's sake, and that with it thou mayest be established, and a holy seed after thee in perpetual praise.

Arise, and stand up, and shine forth in the excellency of meekness and in the humbleness, and patience, and forbearance of thy heart, and in this most noble and excellent understanding, and choicest Wisdom, listen for a season, and incline thine ear in due time to that in thee which is not of the Kingdoms of men; and behold from the Lord God, I shew thee the coming of the Prophet in a parable.

Like as the glory of the Sun arising in in the East, in mighty irresistible power, dispersing and sending all the black clouds beyond the appearance of the West, where place cannot hide their blackness as the Sun follows in his glorious flaming course, making all to pass away as in shame and great fear.

Oh what can stand before the brightness of the DAY? is not all the first in a tottering frame when the glory of the most high breaks forth? Men of strength may wonderfully strive, & men of prudence dive deeply, but no man is hid from the day.

Neither knoweth the Wisdom of the whole World from whence the breath of the Wind cometh, and over what it breaketh.

No man hath descended into the deep to count the sands hid with the Waters of the Ocean. Who then can fathom Wisdom to understand that which the natural never saw nor thought of?

Under this I conclude the whole world, All flesh hath corrupted it's way before the Lord; and the wisdom of the first man *Adam* is not regained, forasmuch as the restauration hath been hid from ages, which unto the desolate is tendered, that a broken wall may not remain without reaire in a whole Nation.

And behold it is coming, it is coming, and with blessing thou wilt be blessed, and the seed of the whole Dominion, if thou stop not the course of blessing from thine own head.

Many generations before thee would have rejoiced to have seen this day which is coming towards thee of good things; if thou hearken to God, and despisest not the Messengers and Ministers of his word, but listenest with open ear to instruction, that thou mayest be established for ever, the Throne of Righteousness to be the Lords, and thou the instrument in the Lords hand, whereby Justice, Mercy & Peace may be established; & this know thee, That the Lord God of Heaven and Earth, whose dread reacheth unto the ends of all Dominions of the earth, Jehovah the Lord of Hosts, is his Name, can work without thee, and beyond thee, and over the heads of all Powers, who can change all hearts and affections in a moment, and in the twinkling of an eye, and make all affected onely with his own glory; but my God is the unspeakable Fountain of Mercy and long-suffering, who is risen to prove and try many peoples, and behold he layes this work, and is laying it now at thy Gates, and one that loves thy soul is sent unto thee, that cannot flatter thee, but speaks the simplicity of truth unto thee, and not his own words, as a lying divination.

But this is truth from him that dwelleth with the truth, God is light, and in him is no darkness at all, who is arisen to try thee, that thou maist be proved whether in the pure tender love thou singly standest, or in the obstinacy retest, as one fate down in a Chair of carved Stone.

I say, Thus is the Lord God arisen to try thee, even as he is coming to make true proof of thy ways, and to know therein whether thou art able to bear and endure, and pass a tryal of thy ways, in which the Lord who regardeth onely an humble heart, will altogether sift thee as unto the bottom, and prove thee whether thou standest as the holy Fathers and Kings did in the days of old, as *David*, who with an humble heart received the reproof and judgement of *Nathan*, and many more, who were precious Patterns unto thee, and Examples before thee.

May I be blamed in all this? doth not VVisdom belong to the mighty, & doth not Counsel become the Kings Court, and understanding the chiefest pallsaces? And hath God blessed me with his VVord, and shewed me his VVonders which are coming to pass, and can I hide them from the King? Hath God put understanding in my heart, to understand the deep things which have been hid from ages, and shall I darken and make void the blessing with silence? Hath God shewed me the blessings of a people, and the curse of a Nation, and shall I bury this in the womb of obscurity, and not publish the revelation of God, and so through a careless heart come to be numbred among the cursed for ever?

Nay, nay, let all men shout at me with their Arrows, let their sword touch me, and let death compass me on every hand, rather then mine Inheritance of blessing I may lose from the hand of the Lord, and peace to my conscience for ever.

And verily in this I know the hazard of much, whilest in all I seek but the salvation of souls, and that thou with many mayest come to the receiving of the immortal Treasure of VVisdom; and can the spirits of men take offence at me in this thing? Cannot I try the choicest in their ways, as plainly as the greatest Apostates who have lost the state of Manhood, in whom brutishness is seated, and violence as the chief governor of the bodies of peoples? who have lost the first ear that could hear, through the degeneration of him that begat them; and mankind springing from the same Root of *Adams* polluted nature. Yea; without a parable may I not plainly prove all Nations that stumble, the honest part of thy inquiry? And cannot I reach unto *Rome*, Pope, and over the darkness and sottishness of all peoples, who blindly will speak and question things as to matter of evil consequences, calling them so in their inquiries, before they come to see the substance of the good which cometh only from God, and thereby in perverse ignorance calls the good evil, and are setters up of evil for good.

Should the love of God extend beyond measure, and compassion reach over a Nation, to touch idolatry with a tender visitation of putting a people upon enquiry, before wrath as an overflowing Flood doth overwhelm; and if the people of that nation

on should rise up against the servant in that Work, and slay him that the Master sent; would not such a people plainly appear to be fallen below the spirits of men? yea, far below a beastly part, which are naturally out of the sence of rewarding their kind, so unspeakably full of evil, and wickedly.

Many such things came to pass through the cruelty of the ungodly, for which cause God overturned, and utterly overthrowed the places of great renown, and made beautiful Pallaces a howling Wildernesse, when in ages past their iniquities, Whoredoms and Murders were filled up.

But this I shew as to what hath been chiefly, now that which is to be I write.

I cannot run from the Porch of Wisdoms Gates, or flye from the door of her House, forasmuch as I would shew the greatest among men the entrance into her habitation, that that only beautiful habitation may be known to be the Kings Pallace, where Infamy shall never touch the Head of his Dignity.

And here is Wisdom for the Emperor, To know the birth of the Immortal Seed in him; to know something of God brought forth unto Majesty and Dominion in him, which shall rule the Nations as with a Rod of Iron.

Many parables might my life utter, and seal up the Myserie in hidden sentences, and leave the sons of men in the same obscurity, grovelling as in the night-season, and groping as in a black Dungeon, and after wearisome times to lye down in forrows, and never able to come to know the light of the Day of God, which is more clear then crystal; and the Wisdom springing from it, which is more excellent then Rubies, and more refined and precious then pure Gold, which is the defence of Armies, and strength of Nations.

Oh how might the aged sollace themselves in the meditation thereof! and the young men take pleasure in the exercise of the infinite vertue which is hid therein! which maketh all shine as a Diadem, yet hideth the comely parts from the eye of the vulturous, that the unclean may not see the face of the King: so that the prudent in a pure life can only draw nigh in the presence of Wisdom, to stand justified in the Kings Court.

Oh that the greatest among men in Authority did but see my affection to the least in the Land ! Oh that mine hand might touch his head, that he might suck of the Breasts of my Mother which bare me, that he might drink and live for ever, and have a dwelling-place over death, to see the powers thereof swallowed up into Victory.

Had I began my meditation in the dawning of the day, and written since the timely sun-rising, and continued to the hour of this season; yea, could I have pondered since the hour of my conception, and meditated in the Chambers of the Womb, and written since the hour of my birth, yet could not I speak of that which is as it is, nor that which is to come in the infinite fulness as it is ready to break forth.

I may cry Wisdom in the streets, and spread forth mine arms in the Gates, and open my mouth in the pleasant Fields, and say,

*Return O ye sons of men, return to the Lord God, whom the whole world hath forsaken, and gone a whoring after other gods, and sought strange things, and planted themselves Trees in a wilderness, but behold, the fruits thereof the Lord hath no regard unto; for how is it that the sons of men are calling upon God with their mouth, whilest they profane his holy Name in their hearts.*

*God heareth not the prayers of the ungodly, and their cry in their early season is but as the barking of a dogge at midnight, and but as the shriech of a devouring beast, seeking his prey in his wandering course at evening in the Wilderness.*

Verily I say unto all mankind upon the Face of the Earth, God is wearied, yea the Lord God is burdened, and his soul is laden with the sacrifice of the unclean; yea how can it be declared in this generation how the Lord hath waited for many generations to be gracious unto the sons of men, but their iniquities have turned aside his blessings; for thus it hath been even over the face of the whole Earth, the sons of men in all their ways have spoken of Gods Worship, and have worshipped in this place, and upon that Mountain, and in this Form, and in another Administration so called; but as soon almost as they are removed from their seats in their Temples made with hands, where they were worshipping the Works of their own hands, and the



the imaginations of their hearts, they turn into lewdness, and lying and swearing, and whoredom, and drunkenness, and robbery, and envy, and hatred; and murder, and scoffing, and scorning, and into the lust of uncleanness, and their sacrifice the Lord God requires not until they have washed their hands of blood, and their hearts of iniquity, and their whole body of the pollution of their Life.

And lo I shew this unto the JEWS of all sorts, that the Jews also may come to be converted, and come to know the healing; They must all come to the cleansing of the heart by blood, and the purifying of their consciences by the blood of sprinkling; which is not used (in this the mighty day of God, which is dawned) as an Ordinance of a carnal Commandment, but is come, and coming, as the substance of the eternal Decree of God concerning the redemption from all the former, and restoration unto the first, and as the fulfilling of the promise of an endlesse life.

And therefore be awakened all ye that have slumbred, and are slumbering in the night of your Fathers, who were in the rebellion against God, notwithstanding they had the Law and the Precepts of God, even as from the mouth of God: Oh how did your Fathers the Jews rebel and tempt the Lord God, although his mercies unto them were the greatest! Yea, I may say there was not a Nation that tasted of mercy as your fathers did, eat and drink of salvation from many Enemies, and deliverance from numberless afflictions; yet how was it from age unto age? often in their streights they murmured, and when they were at ease they waxed fat through mercies, and kicked against God, until *Shiloh* came, the Promise unto the Remnants of your Seed; but he coming not according to your Fathers expectation, even as the Wonders of God in all ages were wrought contrary to the expectations or imaginations of the hearts of men, and therefore they took counsel together, and put him to death: And thus the promise came unto many, for without blood there could be no remission of sins, although by the wilfulness of your Fathers in this matter ye have from that time been as a curse over the whole earth.

Nevertheless for you there is a hope left, yea for you a promise remains, if yet ye return, and enquire, and seek diligently as in the morning, and be found early and earnestly striving as in the timely season, before the advantage of the day pass over your heads, and ye be left as in the place of blindness, where all your hope and expectation shall wither, and be made fruitless as a thing of nought.

And therefore I say, Not as you will have times, and seasons, and days, and worships, and deliverances come to pass, shall it come to pass unto you, or be brought to pass concerning you; but as the VVord of the Lord God is, and hath been the same from ages, which reacheth also unto this age, (from the dread of which the sons of men shall not escape, nor find a biding-place to rest themselves, who walks in the ways of uncleanness, and doth traverse the pathes of iniquity and unrighteousness.)

And therefore wait for the word of the Lord God unto you, that you may come to know your motion in righteoulness, that you may feel the vengeance removed which hath been long over your heads, that thereby you may come to know the redemption in your days, and the restauration of God in the season of his appointed time; until which, in vain is all your Synagogue and Temple-worships, and Altar-Offerings. And therefore all people upon the Face of the Earth, Jew and Gentile, Barbarian, Scythian, Bond and Free, must all come to know that principle and measure of the gift of God, which is in bondage in them, to be made free by the powerful operation of the work of the Lord through them, which thousands, and ten thousands for want of the good understanding, are strangers unto, and therefore are found actors daylie in enmity to the motions of it; and that is a dangerous state, in whom the God of this world (whom the Heathen worships) hath blinded the eye of their minds, mark, hath blinded the eye of their minds, whereby the whole world are but in the History, out of the understanding of the Mystery and Power of godliness, and life of the prophets and holy men of God of old.

I say therefore unto all flesh living, Keep silence, and listen to the word of the Lord God in silence, (mark) listen to hear the word

word of the Lord in spirit, in silence, when all reason, & earthly consultations and disputings, and questionings in the mind, is cast out, in the bed, in the vineyards, in the secret closet, in the fields, and then it shal come to pass to your remembrance, that there is something in man which convinceth a man of the evil of his wayes, and that wil shew a man the iniquities of his youth, and the sins of his riper years, and bring all unto his remembrance in the sight of the Lord, and then it wil be seen, that not any sacrifice or oblation hath blotted out any one sin out of the remembrance of God, when as man in his own conscience is accused for all; yea, then is the sacrifice short of blotting out iniquity, and his prayers short of removing his transgressions: nay, further, if a man should offer ten thousand Rivers of Oyle, and the blood of a thousand Bulls and he-goats, & as many Rams, and were it the Fruit of his body for the sin of his soul, it cannot purge the heart, or cleanse the spirit, and therefore not clear the conscience from the just accusation of God in the hidden parts of a mans mind, and secret meditations of his spirit; and if in this state a man perisheth, where is the refuge which he shall flye unto in the last hour? and in what standeth the hope of life everlasting? All sober hearts in this may read the danger of ignorance, and peril of blindness in the lust of sin and unrighteousness, out of the true understanding of the true worship and service of God.

And forasmuch as Wisdom removeth the vails of darkness, and openeth the path of iniquity, and leadeth to the Fountain of righteousness, and bringeth to the Well-spring of truth, I hereby hold forth the ground thereof, and from whence it springs, and how it comes to be received and stood in, to the honor of the living God, and beautifying of the Face of the just, and renown of the upright.

The dreadful God of Heaven and Earth, who is a spirit infinite, who is light, is the Vertue, Fountain and Treasure of wisdom, peace, and life everlasting. [Mark, and read with understanding.] God who hath been a stranger unto the Inhabitants of the Earth, is light, who searcheth every heart and tryeth the reins, and the hidden parts of the bowels, hath sent his onely begotten Son a Light into the world, whose light shineth in the consciences

conscience of every man that cometh into the World; by which light in a mans conscience he is convinced and condemned for his wickedness. This light convinceth a man in his own heart and understanding, of lying, and swearing, and pride, and envy, and persecution, and dissimulation, and murder, and whoredom, and all unrighteousness, and uncleanness both of flesh and spirit.

This light is pure, which sheweth a man every unclean spot of his life; and unto this light in a mans conscience must a man turn in his mind, to be guided by it in his heart, which cometh from God who is light; and by it which cometh from God who is the Fountain, a man will be lead to the first principle of the good understanding, that is to say, unto the fear of the Lord, which is the beginning of Wisdom, which *Solomon* the wise King spoke, which was not only his words, but also it was his life, whereby he came to grow in the wonderful Understanding and admired Wisdom, which the Regions round about were amazed at.

And unto this day the Lord God is the same to all that feare his Name in truth, and his loving kindness is not shortned, nor his mercy and favour slackned, but as man hath slackned his steps in diligence, waiting upon the Lord in the fear and dread, and awe of his Name.

Therefore I cease not to cry, Fear, fear, dread and tremble, tremble before the Lord God of Hosts ye Sons and Daughters of *Adam*, be ye shaken as in a tempest, ye strong Oaks and tall Cedars; bow down ye lofty Hills and exalted Mountains; let the Rocks and stony places of the Nations be rent, let all be made as a smooth place for the Lord to execute his judgments in righteousness, that the Lord God alone may be exalted in majesty in every heart; let all knees bow, and every tongue confess his dread and infinite power, that under the Fountain the Nations and people may stand, that the streams may issue and run down upon every head, and make glad every heart, with the oyl of anointing, the living, and pouring Wisdom down as Floods, making way in the hearts of the sons of men, in counsel and prudence to receive the Oracles of God as a portion of a plenteous Treasure, thereby to encrease in the vertue thereof, which shall cause a mans brightness to glimmer in the eye of his enemies, and

and make the Heathen wonder at the appearance thereof, and make the fool roar out when he feels his back smitten with the Rod of Prudence, which his younger in years bears in his right hand, ruling the heart in uprightness.

This is the Treasure, [*Wisdom*] whereof the Messiah is the Fountain, who hath revealed himself the light of the understanding of the heart of man, who is the seed made manifest, which was spoken of (after man fell into the degeneration and subversion) should come and bruise the Serpents head, to restore again that Image which was lost through mans disobedience.

And now unto the appearance of his Grace, that is to say, the light wherewith every man is lightned, which cometh from the Messiah, they must be turned, which shines in their consciences, which (as I have said) doth shew a man in spirit and in secret, his sins, & the reward & wages thereof, which is death everlasting to all that dye and perish in their sins: And this light in a mans conscience will keep his heart pure, and in pure fear, out of the offence, as he is lead by it, and it will lead into patience, temperance, meekness, chastity, charity, peace, and all vertue, so that every day of a mans years, shall add to the understanding of his heart, until all the gloominess of the former time, and darkness of the night, be driven away by the dawning of the day, and day-star arising in the heart, and the revelation of the sun of righteousness in the glory of his light and life.

And much more of the beauty and vertue then I do mention, it will lead unto, as unto quietness and settledness, out of strife and hard contentions, fightings and quarrellings, or raising of tumults or seditions, or heresies, or sects, or many Opinions, to the dividing of Nations, but will unite all, and make all of one heart, and of one mind, to establish Authority, and set the Supreme in his Seat of Dominion, to rule in righteousness, and establish his Seed for ever, and will lead all into subjection to Authority, and all unto the knowledge and understanding of the true power of Authority, and Office of Magistracy in the place thereof, which is, *for the punishment of evil-doers, and for the praise of them that do well.*

How might this be spoken of! Oh how might it be declared! No Scepter so glorious, no power so strong, no Dominion so certain

certain and stable as his who walks in the light, by it to be redeemed from under every curse of God, [mark] I say, Redemption and blessing stands only to the Seed, and the Seed is the light of the World. He that hath an ear, let him hear.

And to this Seed in man must man come, that is to say, to the light wherewith he is lightned, that the Seed may live, unto which the promise of life and blessing is; for not unto Seeds, as unto many, was the promise made unto *Abraham*, but unto *Thy Seed*; in which God spake a parable to the whole World; so that mankind in the blindness hath stood, out of the knowledge of the Promise, and that unto which the promise was made, and therefore far from receiving the blessing which is with the promise unto the Seed.

This is the sum, *Man must know the light in his conscience to rule him, else he is as a wild Ase, unruly, without a bridle in his mouth, or curb to his way, and knows no restraint to the wickedness of his heart, but is ready to run swiftly in the open passages of mischief, and rushes on fiercely in wickedness, as a sad Horse in the battel, having not in his heart the regard of God, or his soul; and so he murders Abel the just Seed in him, and that lets out a mans heart to murder the just man upon the earth without him, as if blood were of no price or value, or as if it should never more be required by the Lord at the hands of the guilty and blood-thirsty.*

I say, *A man must know a guide in Spirit, the light in his conscience to rule his mind and heart, that by the light in his conscience he may witness and know what the abundance of his heart is, and so see whether everlasting blessing or cursing is to it; for thus it is, out of the abundance of the heart the mouth speaketh, and so doth every member of the body all, whether good or evil.*

Let all hearts ponder this thing, and know, That Gods blessings are not to the wicked, murderers, blood-thirsty, whoremongers, covetous, lustful-hearted, abominable beastly natured; but his heavy curses, and vengeance, and judgements, & plagues hangs over the heads of the ungodly and corrupt Walkers; and behold, the day cometh which shall burn as a Fornace seven times over-heated, and as an Oven filled with burning flames, and all the proud, and all the Adulterers, Whores and Whoremongers, envious and wicked hearted, the Drunkard, and all manner



manner of the ungodly, shall be as straw in the drought of Summer, and shall be consumed in perplexity and horror; many then shall seek a hiding-place, but shall not find any.

And the wicked Kings and Princes of the Earth shall arise unto that great Judgement, and shall feel the terrors of Hell, and Wrath and Wo from the Lord God of Hosts, to compass them on every hand, and the recompence of Fools shall be the reward of the unrighteous, who have sinned out their time in pleasure and delight in corruption.

Had I the tongues of many Orators, and the hands of many swift Writers, I could not express the misery and infinite endless horror of Gods fierce Wrath and Vengeance, which shall overtake the wicked as a snare; and how the Lord God will be avenged of all those that have slaughtered (mocked, or reviled their neighbors, or the man of a meek heart) his Prophets and Messengers, as in all ages they were persecuted as hereticks and seducers.

And therefore a warning to the whole Earth is sounded forth; Repent, repent, repent, the mighty day of the Lord God of Hosts is at hand, a day of howling draweth nigh, and the hour of bitter lamentation cometh to pass, and thousands, and ten thousands shall roar and lament, and curse the day that ever they were born, and yet not find ease of their misery; behold, Gods jealousie even already burns like fire, and who can quench the flames?

Come forth, come forth, oh ye sons of men, who have had ease in the flesh for many years, & have sported your selves in the pleasure thereof, and made your hearts gross in uncleanness, and fattened your selves with fraud, and with the slaughter of your innocent Neighbor; repent, and turn from your sins, let the Elders of the Nations lament themselves, and the inhabitants of the earth rent their hearts, whilst the Lord God is warning and visiting you, before his judgements in sore displeasure as an overflowing irresistible Flood, overtakes the people, and sweeps the Nations as with a besom of utter destruction, and scatters the wicked as the dust and chaff of the high-ways, as in a tempest of a mighty Wind, with the breath of his mouth, and there be not a resting-place upon the face of the earth left for the

sons of men to inhabit, because of their abominations and transgressions, which God will repay with vengeance.

Remember *Sodom*, and call to mind the destruction of *Gomorrah*.

*Niniveh* also was warned, and *Niniveh* repented, and was spared in the days of *Jonah*; and be it known unto you, this also is the day of your visitation, written forth according to the commandment of God, and the motion of his Word from on high.

And therefore whilest ye have time, prise it, that as wise, ye may learn Wisdom, and live, and not as Fools, hate instruction, and perish.

I say unto thee Oh Turk, the Great One, I am not come into thy Coasts to hide knowledge from thine eyes, or understanding from thine heart, but in love to visit thee with the Message of a goodly Treasure, which never failed to strengthen my Fathers in a strange Land, or to nourish their seed in a Wilderness, or to give courage to them in weakness to vanquish the mighty force of their Enemies, that Thou mayest come to the same, to drink of the same, and eat of the same, to be nourished with the same, unto the same life and dignity which the Lord giveth, which excelleth the honor of all mortal flesh, which the Lord God will stain, that his honor, and such as he honors, may be onely honorable.

Lo, I declare the substance of all things, that thou mayest apply thy heart in diligence to the fear of the Lord, that thereby thou mayest know the operation of the substance in thee, that with the vertue, power and life thereof, thou mayest come to prophesie upon thy Throne, as *David* did upon his Throne; and judge in Wisdom in thy Pallace, as *Solomon* did in his Pallace and Court, unto whom a heart of understanding was given, that he judged the people aright, and sought not for counsel, or instruction, or advice from man, but had the Word from the Lord of Counsel, of Prudence, and of pure Judgement; so that his Courts was bounded with Peace as with an Iron Band, and fenced as with a Fort of Brasse, until *Solomon* committed idolatry, and then was an Adversary stirred up against him. Behold, the Lord God will work mighty Wonders by thee, and thorow thee, if thou takes counsel of him with an upright sober heart, upon

on thy bed, God is a Spirit, and in spirit the Lord God will enrich thee, if thou keepest thy minde to the Light in thy conscience, to be ruled by it, that thou mayest rule and govern according to it, all that are thy Subjects, the inhabitants and people that are within the compass of thy Dominion.

And herein thou shalt come to bear me testimony in the Spirit of Light (as thou turns thy mind to the Light which shews thee thy sins) That it will cleanse thy heart, and purifie thy mind from the thoughts and motions of sin and evil, and redeem thy soul and spirit from corruption, and restore thee as in the day of the first *Adam*, in innocency, out of hurt and abuse, unto that state which God Almighty blessed, and all the creatures thou wilt come to have Dominion over, and the Earth subdue, and many will bless the day of thy birth, if Gods Seed in thee comes to live, that thy Seed may replenish every Island and Continent of the Earth. Thou knowest not Gods Work what he is about to do; if thou hearken, and obey, and with one heart, and with one consent thy Nobles and Nation sayes *Amen*; *Let the work of the Lord be done*. I say then, If thy Ancients, and thy honourable men, and the Mothers of many children in thy Coasts, with the man of low degree, turns from the evil of their walking, and corruption of their wayes, unto the Light in all their consciences, to stand in righteousness for the renown of the Lord, even the jealous God of his glory, as they come to honor and worship in spirit, them will he crown with dignity, and cause their Fame to spread, and make the Frame of thy Dominion to be the pattern of his mighty Work, until the whole Earth be subject unto the same dreadful Authority and Power; and behold, this is the good which I shew thee, and the evil I have not hid from thy heart, that thou mayest not meditate it upon thy bed, but have opened both, and therefore chuse thee whether; My conscience to thee in the sight of the Lord God I have cleared (touching this matter) in tender pure love to thy soul, and prosperity of thy Nation in every quarter thereof.

Finally, Take this for thy standing-place, that thou mayest never be removed, *Stand in the Light*, as thy heart comes to be turned to it, and thou shalt know, that as thou stand in it, *Wisdom* will never depart thy Habitation, and the deepest counsel, thy secret Chamber,

her, which will establish thee in thy Throne, as it did Solomon the wise King in his Throne.

But as thou hast sinned with thy lips, so thou must come to the mourning of a broken heart: that God may be honoured in the humility of thy soul and spirit, and thou thereby come in mercy to be exalted in his Kingdom of peace, plenty, and prosperity. Remember *Nebuchadnezzar* the King, unto whom *Daniel* the Prophet prophesied, and shewed him the interpretation of hard things, chap. 4.

Now I come to question a few things, that the worth of Wisdom may be noted, which giveth alwayes the answer of true things, and such as none other can stand against, to overturn, or gain-say.

*Query 1.* God looked upon the earth, and behold, all flesh had corrupted his way before the Lord upon the earth. Now I do ask, In what can the truth and true worship of God be rightly holden? and who are the sons of men that are not in the corrupted wayes? and what is that which they have attained unto, which will lead out of the corrupted wayes? and are not all Nations living in lying, and swearing, and whoredom, and pride, and envy, and murder, and drunkenness, in the corrupted ways.

*Q. 2.* By what is it that God tryeth the wayes of men? and what makes the truth and error, the corruption and incorruption of all wayes manifest to man, whereby man comes to have assurance beyond all the traditions of his forefathers, that he is in the true way, a faithful servant of the Lord, or that he is out of the true way of God, a servant of Satan, through the lust of corruption in sin and transgression?

*Q. 3.* What is the equal measure in man which when the hand of the just measureth, giveth unto every man full due, and keepeth not back the due from his Neighbor, neither can oppresse any, but giveth unto his Enemies just weight, and full measure also, and loveth his enemies, and rewardeth his enemies good for evil, shewing by his good, that his conversation is just, and his Religion not in vain.

Q. 4. Whether is it love or wrath, patience or rashness; humbleness or pride, temperance or immoderacie in life and gesture towards acquaintance or stranger, the good or the evil, that establisheth the Prince or the King upon the Throne? And what is the good that leads unto the good order of the best part? and how ought a man to follow it to be established in righteousness and in peace to the end? And whether if a man knows not the good in him to guide him, is not his foot subject to slip, and he to fall.

Q. 5. Whether would my owning of one Prophet in vertue, before another Prophets life, avail me any thing if I had not received the Spirit of the Prophets? And how can the confession of any Prophets Name, shew thereby that a people is of the Truth? And what if any man should own God in words, and all the Prophets in words, and the Messiah in words, what would that avail any man if he were not in the same pure way which the Prophets stood in, and knew something in him which is of the Nature of God.

Q. 6. Will not that which trieth all peoples and Nations, try all Elders and Prophets also in all Nations, and give testimony unto all people fearing God, whether they are of God, yea or nay? And is not this also the testimony of false Prophets, to say it shall come to pass according to the words of their prophesie, and it comes not at all to pass, but they speak presumptuously, as saith the Lord unto Moses concerning the false Prophets? And doth not this give testimony of a true Prophet, when the Word of the Prophet cometh to pass according to his Prophesie, that the Prophet shall be known to the people that the Lord hath truly sent him?

Q. 7. The Messiah was the Promise of God from the beginning, and he was manifest in the flesh in spirit, but how doth he now bruise the Serpents head? and what part in man is that which is the Serpent? and who hath felt the power and operation of the other Seed in his heart, to bruise the Serpents Head, without which there is no Salvation?

Q. 8. What, and how is the world set in mans heart (as saith Solomon) whereby a man cannot finde out the beginning or the end of the work of God? And how comes the mystery of the

writings of the Prophets, which speaks of the Kingdom and glory of the living God to be known and understood in spirit and life, as they were given forth?

Q. 9. Let me ask of the Prophets in *Asia*, and enquire of those that prophesie in *Africa*, what is the interpretation of my vision; and let the Emperor enquire of them one by one, least they dream a divination of their own heart, and consent together in falsehood, and so deceive thee, and but mock him that uprightly enquireth, that the Emperor may have the understanding of the Times.

In my Vision I saw seven Trees planted in seven places, and the ground of six of them (where they grew) was of one nature, and each Tree had his Fence about him; and I saw many Workmen labouring to raise the defence higher; they began to labour when it was a little light, and the night shortly overtook them all, that they could not work any longer; so that they saw not good of the works of their hands, and therefore they sat down and slept in sorrows.

And it came to pass that there arose a star, which while the Workmen slumbered, it shewed me that the first Tree was full of Moss, and withered without shewing a leaf, and so waxed rotten; and I heard one say, that notwithstanding it should remain for a season, until a fire be kindled.

The second sprouted out some certain leaves, and it grew into two bodies from one root, the one was more green and fresh in colour then the other; and it came to pass that a wind blew, and they dashed each other, but the green part stood longest, although her leaves falled therewith, and the body waxed dry at the Root.

The third prospered for a little season, but much heat parched the branches thereof, and that also decayed.

The fourth had a time of prosperity, but the Winter-season blowed cold Winds over her boughs, insomuch that the Rind thereof pealed away, so that the body was left naked, and it withered standing.

The fifth grew by a pleasant Brook, & the Waters thereof refreshed her Root, but the ground being not good to retain the moisture, although that she budded & blossomed, yet it came to pass that



that a Wind from the North gently blew over it, and many of the blossoms were blasted, and the rest that remained, although they came to grow towards the goodness of Fruits, yet afterwards there came a rustling wind from the rising of the Sun, and they all fell in an untimely season.

The sixth grew mightily, more tall and lofty then all the other five, and was the most of all beautified with the largest leaves, and delightful coloured blossoms, which covered her large quick sprouting boughs, but immediately her root became a Nurse of rottenness.

And I saw an Ax-blade in the hand of a certain Shepherd, and lo, he looked over all the six, and said, *This is because of their unfruitfulness, and yet a sorer thing must come to pass*; and he turned unto the seventh Tree, which was planted in a low valley, unploughed, and behold her body bowed, and she stooped unto him that had the Ax-blade in his right hand, and he took a member of that Tree, without hurt to the body, and he made therewith a Helve for the Ax, and fastened it thereunto. And he turned again towards the sixth Tree, and smote it, that it fell to the ground; and so he passed to the Fences of all the other five first, and made breaches upon them, that they may all utterly become a desolation for ever.

And he again said, *Even so must it be unto many Oaks and Cedars, and wild Apple-Trees in the Woods, & Wildernesse of the Forrests of the Regions of the Earth.* And again he returned to the seventh Tree, & digged about it, and pruned it, and it bare Fruit to his pleasure. And he again uttered his word, and said, *This is to spread; and I will dig a well by her, and make her field pleasant, and a refreshing River shall compass her banks, that my Flocks which I have in secret places, may openly feed as one Herd within the compass of this Fence which I have framed, and will build it round about, that no Thief may reach to taste of her fruit.*

And I saw it, and blessed the Lord, and magnified the Name of the Most High God.

Q. 10. Is there any pure Religion upon the Face of the Earth, but where the people doth do unto all men as they would men should do unto them, which the light in a mans conscience teacheth to do? And is not all profession of pure Religion and  
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holiness without that pure peaceable practice, any other then abomination and rottenness in the account of the holy just God.

Q. 11. God blessed me in the womb, and sanctified me in the day of my birth, who hath separated me from the Land of my natural nativity; and now how if my love is constrained to be more towards the Seed in the *Turk*, then unto the flesh of *Englands* Inhabitants? ought I therefore the more to be cursed by my own Nation, or less blessed by thy Nation? Or am I faulty to stand against iniquity in the Gate, to stop the Flood of wrath which is ready to enter in as through a Gap? or may I be blamed in wrestling, that blessing may overspread the length and breadth of thy Dominion?

A. 12. I would nor offend the just, nor trouble the righteous, yet I enquire of the wise men of thy Court, whether is it against the Law of God, and life of the holy men, to try all things, and hold fast that which is good? and how shall any know the good simply as it comes from the Fountain, so as to be plainly distinguishable from that which is but a shew in hypocrisie? Is there any thing that makes manifest, or that can make manifest truth in a mans spirit, and seal it to his heart, beyond the traditions of men, or the persuasions of women, besides the light in a mans conscience, which convinceth him of his sins.

Now I querie concerning that which will discover such in the Closet of a mans heart, who are in other Nations, to be a people walking in the pure Religion: There is a stone to try all metals by.

Q. 13. And what is the Touchstone of tryal of all Nations? VVhat is that by which *Abel*, and *Enoch*, and *Noah*, and *Abraham*, and *Isaac*, and *Jacob* walked, who walked by a Rule before *Moses* was, to whom first the Law in Tables of stone was given? what was the Rule before the Prophets, or the Scriptures, & the Law in Tables, by which the holy men of God had the witness and testimony of the Truth, and Kingdom of God, which if the Scriptures, and the writings of the Law given in tables of stone, had been always hid from this generation, & the Prophets writings from the people of this age, yet might the Seed have the same testimony by the same thing

thing which *Abel* and *Enoch* had of God, and which Gods servants now have.

Q. 14. Hath thy Nation the Faith of living after death? if they have not, I am then answered before I ask; but if they have that Faith, I then enquire, Whether is it better to dye as a stranger among men for conscience sake, and be received as an everlasting sojourner with the Lord in the endless day of blessing, then to be the most acquainted and beloved amongst men, and after the time of man to perish worse then the beasts of the field? And what is honour or profit of riches in this life, to be for ever miserable in the life. to come?

Q. 15. It was the great sin of the Jews in the dayes of old, in making Idols of Gold, and Silver, and Stone, and Wood, and men, and Prophets, and of their own strength; it was also their sin in having the Law and the Commandments, and yet walked with loose hearts, worshipping onely with their lips and mouth, and in spirit and mind, were strangers to God, the eternal spirit: And is it an evil for me to say, Enquire and see, and search in thy own borders to find out if such a thing, or the resemblance of this thing be not within the compass of thy Dominion.

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Friend,

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**F**riend, Thus the Lord God gently tries thee, who is jealous of his glory, and yet further will he search thy heart, and try thee as gold, if thy countenance turns unto purity; yet thus far thou mayst not be jealous of any other thing to hurt thee, for behold, God hath turned my face towards the Jews scattered in thy borders, and hanging upon thy skirts, that they may be turned in spirit unto *Shiloh*, that in peace they may for ever rest in the Dominion, out of all heart-burnings, or evil-furmizes, in the best content, not by constraint onely, but of a willing mind and heart in the sight of God.

And the Lord God of truth knoweth the uprightness of my heart, that I deceive thee not with flatteries, whose servant I am in dread and fear, and not my own.

*John Perrot.*

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*The End.*

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